MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS
NUMBER 11 FEBUARY 2007

FREE!

YOUR FLAG SHALL BE YOUR NOOSE

I'M NOT CRAZY YOU'RE THE ONE THAT'S CRAZY

INTELLECTUAL PROPERTY: FREE AS IN FREEDOM NOT FREE AS IN BEER

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of resistance. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific region. Contact us if you're interested.

(The mutiny collective does not necessarily agree with all the opinions of the writers. Writers do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective does not necessarily agree with all the opinions of the mutiny collective.)

love from your editors: Dumpstered Twin, Graf Cat, Angry Nerd, Vikram, Changie McChangemind, Princess Mob & Revolting Little Grrrl

Thanks to everyone who helps with copying, especially the charming & reliable jura boy.

Every month we need contributions, from brief news & reviews to longer articles. And pictures! And money!

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BRIEF NEWS

St Petersburg, Russia

On February 4th a small bomb with a timing device exploded at 4.20 p.m. in Vladimirskaya square in St. Petersburg city centre, where Food Not Bombs has served every Sunday for the last 2 years.

The bomb was hidden under a kiosk selling flowers. The device was small, but it damaged the kiosk and wounded the woman selling flowers. Two homeless people also suffered from the blast. Obviously, the purpose of the bomb was not so much to kill but to terrorise.

Usually 4.20 p.m. would be the moment when most people gather in the square for food. Luckily, that day the Food Not Bombs serving was happened later than usual and the activists showed up on Vladimirskaya a few minutes after the explosion. The food was given to the homeless without any problems.

At the time, activists did not pay much attention to the incident, thinking it could have been some conflict between organised crime, for example. But when later that day it was revealed that bomb had a timing device, people considered that Food Not Bombs may have been targeted on purpose by neonazis. The use of explosives is nothing new for Russian nazis. In Moscow on December 22, 2006 a bomb set up against local antifascist activists wounded a dog and several police officers who attempted to neutralise it. Last August in Moscow a bomb set by Nazis killed eleven people in Cherkizovski marketplace where lots of migrants have been working.

This is not the first attack against Food Not Bombs in St. Petersburg either. On November 13, 2005 local activist and musician Timur Kacharava was stabbed to death by a gang of nazis in the centre of the city a few hours after an action. On December 10, 2006 a group of anarchists was attacked by nazis after the FNB serving - two people got knife wounds. A week before that there was a fight between neonazis and activists from the Antiwar Committee who have been organising a weekly picket against the war in Chechnya / North Caucasus for 7 years. On January 14, 2007 Food Not Bombs activist Ivan Yelin was followed by nazis and attacked near his house in South-West St. Petersburg. Ivan was stabbed over twenty times but fortunately he survived and is recovering now.

Some people from the local activist community decided that they will continue to distribute free food on Sundays on Vladimirskaya square anyway, others are organising Food Not Bombs in other parts of the city. Antifascist actions are being planned for March, when a European week against racism discrimination takes place.

Melbourne, Victoria

Region 1, Division 1 of Vic Pol (inner city) has developed the special initiative, the 'Inner city squats committee' which is designed to "work with agencies to identify squats and take action to ensure safety and compliance with the law".

pp. 46, VicPol annual report 04/05
http://www.police.vic.gov.au/content.asp?a=internetBridgingPage&Media_ID=1838

Sovereignty Day - 26th January.
Aboriginal Tent Embassy, Canberra

Every year there is a gathering in Canberra to bring together different groups and elders from around the country at the Aboriginal tent embassy. I was invited by an Aunty to stay for two weeks to help build it and prepare the site for when people started trickling in. Many walked and cycled from all different cities including from Sydney where a big bloc had formed of environmental activists united against uranium.

On the day there was a positive peace march from the city back to the embassy. A sacred fire was carried around the city and back to the peace and justice fire at the embassy. We were welcomed by elder Aunty Isabel Coe with Uncle Speedy McGuinness from up north who also spoke some words about the demand of sovereignty now and the need to keep up the tradition of the oldest ongoing protest site in the world, the one place where it is 500 nations working together.

After the ceremony, the kinds of stories I'd heard from Aboriginal people visiting the embassy for to weeks all came together in a powerful and moving barrage of speeches in the massive Chai tent. Uncle Speedy spoke about how looking after country is an issue for white and black Australia, especially the violent mining and dumping of uranium. The most moving speech was from a woman who had two of her boys taken by police and killed in custody for her own outspoken political stance in meetings with government.

During the speeches we received the news that finally charges had been laid against the pig who had been found responsible by the coroner for one death in custody in Palm Island, two years after it happened. Spokespeople from the Queensland police union that day threatened to strike in protest of the charges being laid despite the riots that had occurred there that week for another death in custody.

Invasion day kicked off talks that went for another two weeks, including meetings to decide how to fight the push from government-paid Ngunawal elders (from the area around Canberra) who want to turn the site into a Canberra-esque education centre instead of a protest site, ending 35 years of grass-roots history. But this won't happen of course because people know it always was and always will be, Aboriginal land.

-jonah

Everywhere, USA

The Occupation Project: A Campaign of Sustained Nonviolent Civil Disobedience to End the Iraq War began on February 5th and is planned to continue for about 8 weeks. Beginning in Chicago, affinity groups have begun conducting weekly occupations of the offices of elected Representatives and Senators, seeking to force them to publicly declare that they will vote against any further funding for the war in, and occupation of Iraq. Around 20 anti-war groups have signed onto the campaign, including United for Peace and Justice, CODEPINK, Women in Black and Veterans for Peace.

On Monday, February 5th, the office of Senator McCain – a staunch supporter of the ongoing occupation of Iraq – was targeted with those involved sending a clear message to "stop funding the war". Coordinated actions also happened around the nation on the day, with a total of 18 arrests. Kathy Kelly, an anti-war activist arrested during the occupations, stated that "we don't see any sense to continuing to pour money into the pockets of war profiteers of major corporations that have benefited from this war".

Following his announcement of the plan to escalate the war in Iraq with the deployment of a further 21, 500 troops to Iraq, Bush is expected to submit another request for extra funding for the war. Already the military are requesting an additional $160 billion to fight the Global War on Terror – with cuts to public healthcare already occurring to allow for this increase.

For more info check out:
http://vcnv.org/project/the-occupation-project
http://www.counterpunch.org/leys01082007.html
http://www.codepink4peace.org/article.php?list=type&type=192

I'M NOT CRAZY YOU'RE THE ONE WHO'S CRAZY!!!!!!

By Creative Insane

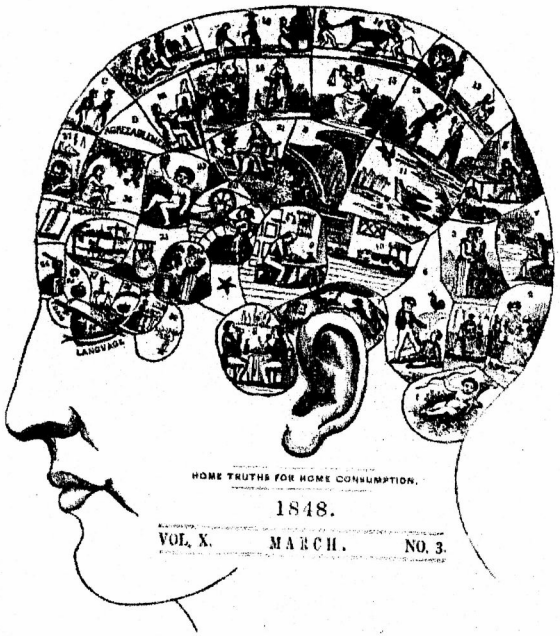
Hello people! This is just a short article on what is according to the media a growing social problem; mental illness. Having experienced it for eight years now I have become aware that it is rarely portrayed from the eyes of those who have been labelled mentally ill and even then only when they follow the psychiatric establishment's point of view. Believe me it is a bit weirder and stranger than what they may have you believe.

So what type of mental illness do I suffer from? Well it's difficult to say as my diagnosis and medication has changed many times over the years and this is not uncommon. I started off being labelled as suffering from drug-induced psychosis and now it is labelled as a mild case of schizophrenia (at its peak it was anything but mild) although I did not discuss everything that was going through my head (I know how judgemental mainstream society can be and would probably have been taken too seriously). I just see it as a different way of looking at things, as well as maintaining a sense of humour about it all. That is a major way of people fucking up, taking it all too seriously, which I must admit I have done in the past. Schizophrenia, by the way, has to do with hallucinations without being under the influence of drugs. Most commonly aural, then visual and other senses as well, although this is less common. Personally I experienced hallucinations with all five senses...

Schizophrenia is often seen by many people as having to do with having multiple personalities, like who the fuck doesn't? Even psychiatrists disagree with this. It is similar to having an extremely bad, strong trip in which you never come down. At its peak my illness, if you can call it that, was anything but mild. One thing about life under psychosis is that from the second you wake up to when you fall asleep it's never dull but always a great adventure. Even if nothing is really happening in your life or in the real world, a hell of a lot of shit is happening on the mental plane. At its peak my psychosis was a weird mix of sex, spirituality and radical politics (although it is only our society that separates the three), with different groups and individuals competing for my headspace. It was often full of contradictions, if one was to think rationally that is, which is maybe where the misrepresentative description of Schizophrenia as multiple personality disorder comes in.

One sad thing I noticed while hanging out at community centres on open days for those suffering mental illness is how much they tend to lack in self-esteem. I guess it's another sad indictment against our society. I suppose it's because there

is a lot of prejudice going on. People are taught to fear those with mental illness on one hand and on the other to treat them with scorn and see them as an object to be ridiculed. Truth is it could happen to anyone particularly those who use drugs. Mostly it's hereditary, although no-one in my family tree had a mental illness but then again I've indulged in more illicit substances than anyone else in my family. I guess the reason for the sufferer's low self-esteem is that they no longer see themselves as being normal, like that's such a bad thing. I guess maybe it hits those with mainstream values more because now they are different and have always believed that being different in whatever sense is bad or wrong. All I can say is get over it. I am lucky I have had such a supportive family and network of friends however, which other people might not have. Most people cannot tell I have a mental illness because even if I do have an apparent hallucination I don't over-react. It's a trick you can learn with time. However, one friend did act with a certain amount of hostility towards me, but only because strangely enough she shared my hallucinations – weird but true.



Now I would like to talk about illegal drugs which personally I have a love-hate relationship with. Since I have begun accidentally to collect friends with mental illness I can see the correlation between mental illness and drugs, although mental illness has been around longer than drug use amongst those of European descent and others. Obviously not every hardcore meth abuser gets psychosis either or for that matter every pothead. The psychiatrist, case-managers and everyone else in the health industry will do their best to scare you off drugs for life. I would like to offer another perspective but in the end if you have a mental breakdown it will ultimately be up to you as no-one else can live your life for you. I did have several months break from all drugs, while taking my medication, swearing never to indulge again and not even drinking much alcohol. However I drifted back into pot and then other substances only to work out when I needed a break when things got to hectic. Its true however, that drugs can bring back psychosis. For me at least it was more mild, possibly due to medication,

as well as the fact I knew that what was not real was not to be trusted, so it was more easily handled and my mind kind of moved beyond it. I know all my friends with mental illness who use drugs have learnt how to handle it, so it is possible to continue using whatever you love, but there is a risk. Please be careful though, if you have had some form of psychosis, apart from all the other problems drugs can cause, you might have another one that can be far worse.

Now a word about the medical profession; my major gripe is that they want you to be a person who is not only completely normal in every way but to be completely free of any problems. The type of person that doesn't exist anywhere. They keep on zeroing in on whatever does not make you completely happy or any of your concerns or worries, then try to prescribe you anti-depressants doing their best to make you a fully compliant member of society, even if you never have been and are quite happy not to be. The medication itself always has its side effects from sleeping 14 hours a night, putting on weight, not being able to ejaculate or at worst making the psychosis worst. There are many others. My advice is to keep on asking to change your medication until you find one your happy with, maybe threaten to stop taking it, they finally changed mine because I carried out this threat and according to others, although I'm not so sure, begun acting a bit weird. What many people do when they reach a balance is they wean themselves off the medication with the psychiatrist's permission. Remember with most people mental illness is just a phase and something they outgrow. If you stop taking it yourself not only do you risk a relapse but what is worse is that you could be given a community treatment order whereby you get forced to take an injection every month which can be humiliating but also means it's then very hard to legally travel or even move.

So why do most people believe their hallucinations after a time when it should be obvious you're just crazy? Well it's not simple to explain, particularly if you're an overly sceptical type of person. Quite often it starts off with some form of psychic experiences, like being able to read someone's thoughts, the knowledge that someone has read your thoughts, knowing what is about to happen and it does or quite a number of other genuine psychic experiences. The problem is one becomes gullible and believes everything – even if you think it's bullshit at first, there is always a way to rationalize it out, so eventually it makes sense. It's funny how you can believe the craziest things. There isn't enough time to think things through as there is too much going on in one's head. Don't tell anyone in the medical profession that you don't believe its all bullshit as they absolutely freak. One problem however, is that some people might believe your psychosis is based on fact as happened to me. I told a couple of people about it and word got back to me from an unconnected source what people believed about me and it was like 'shit, so that's how you see me'. Oh well nothing much you can do.

And your flag shall be your noose

Vikram

"Fucking dirty Lebs" – finally, what I'd been waiting to hear. An accidentally overheard snippet of conversation to confirm the blatantly obvious: that the wearing of an Australian flag was representative of a vicious and overt racism. The flag wasn't there to soothe this sentiment – to 'unify' as its proponents claim (yeah, like fuck) – it was there to allow this sentiment to be expressed in fewer words. It was a threat to all non-white people: love it or leave, assimilate or die.

Against my better judgement I'd ventured out on Australia (Invasion) Day to be greeted by this sea of flags presented with a patriotic fervour unseen since, well since a certain December day a little over a year ago when 5000 fine, upstanding, white racists decided it was time to 'bash a Leb'. There definitely seemed to be more flags this year than last year. And certainly last year there were more flags than the year before that. Whatever role the Big Day Out and its flag 'ban' may have played seems incidental, but unfortunate. Still, it did allow politicians from all sides to come out and pre-emptively defend all displays of nationalism and implicitly justify the actions of those under its throng.

This nationalism has reared up like a tidal wave. The signs have been there as it has gained momentum, but not enough has been done to interrupt it. Instead too many have gone with this surge, trying to be conciliatory to it, claiming nationalism and racism are not intertwined here. Now as it threatens to break, any voices that do challenge it are swamped. As the BDO organisers found out in the response to what was a not-all-that-radical suggestion from them to leave the flag at home.

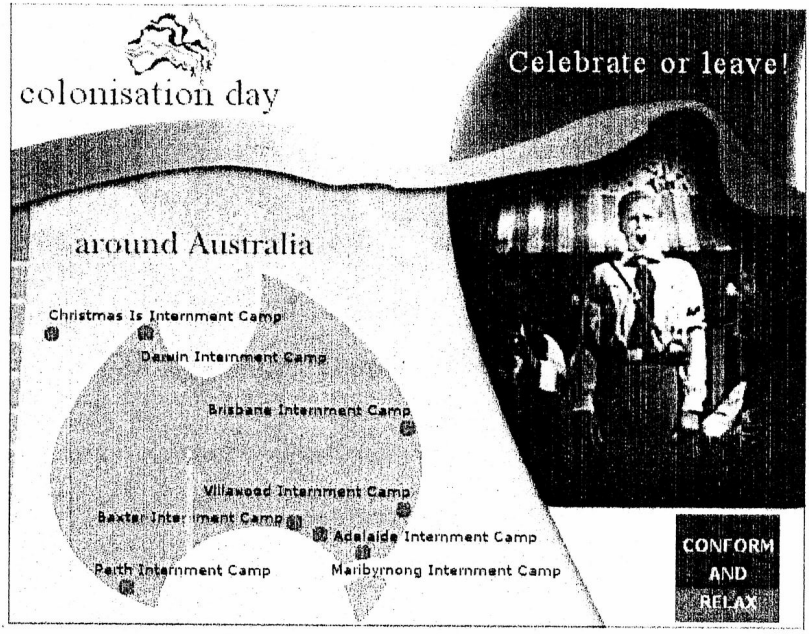
This nationalism is scarier than ever before. The racism that defines it is so clear, so defined. Of course it's not actually new. Throughout the world and through history fervent flag-waving, patriotism, nationalism, whatever are nearly always just another form of racism – of the power to differentiate and exclude. But knowing this doesn't change the impact. That this is racism and it manages to be so explicit yet somehow still disguised in people's consciousness by a symbol and an idea – that of the flag and national pride. This symbol and this idea now dominate mainstream discourse where they are nearly always articulated as positive things. In reality they simply play out as a cover for the feel-bad word that is racism.

It seems to me that these overt displays of flag-waving nationalism have come about with a shift from the benevolent 'tolerance' of multiculturalism to the belligerent 'security' policies of the 'War on Terror'. Not that multicultural tolerance was ever okay. The discourse around it always served the purpose of reaffirming a definite racial hierarchy in Australia. As Ghassan Hage argued in *White Nation* this 'tolerance' itself was a nationalist practice – "a form of symbolic violence in which a mode of domination is presented as a form of egalitarianism". More to the point, he shows how tolerance is a form of power; that it is a one-way street in that "the very idea that a newly arrived migrant is tolerant of white Australians is clearly ridiculous". That is to say, tolerance is a realisation of power only for those already in a position of power, and in Australia that is white people.

A general failure to contest this idea of 'tolerance' and the supposed anti-racist nature of multiculturalism has played a major part in getting us to the frightening position we are in. The nationalist agenda is now so strong that even this hardly threatening to the norm, mainstream idea of multiculturalism is being removed. We've seen this as the Department of Immigration, Multicultural and Indigenous Affairs (DIMIA) has become the Department of Immigration and Citizenship (DIC!!!). The new belligerent 'security' stance is evidenced in the implementation of the Aussie (ie white, anglo-centric) values test for newly arrived migrants. And while so far unworkable, talk about making it possible to send migrants, even those with citizenship, back to where they came from if they do not properly assimilate will just not go away.

Nationalism and racism are currently inextricably linked in Australia. Talk around immigration and border protection is shaded by a white power aggression born of fear and insecurity. As Sara Ahmed (*Strange Encounters*, 2000) writes, "the stranger only appears as a figure of danger by coming too close to home: the boundary line is always crossed, both 'justifying' the fear and legitimising the enforcement." These things are being exploited and pushed along faster and further towards something truly horrible...

Unfortunately, instead of connecting this nationalist fear of the other with racism and therefore challenging nationalism, too often white anti-racists try to appeal to a nationalist feel-good factor – that in fact Aussie 'values' are about the 'fair go' and 'equality'. This is bullshit, and both nationalism and 'Aussie values' must be deconstructed and demolished with haste if racism is to be ended in this country. The situation is urgent and I am not merely pushing my own ideological barrow when I say that an anarchistic, anti-state and anti-nationalist response to this problem is crucial. Analysis and action are needed now. Struggles around race and nationalism must take precedence.



Postscript: I visited Blacktown, around where I grew up, a couple of times over summer. Non-white people of all shades everywhere. Even when I was growing up it was considered a multicultural place, but today it is phenomenal and exciting, even accounting for the fact that it is still mostly a typical western Sydney suburb that has been eaten by a mall. The flipside was more Australian flags on homes, on cars, on people – and I'm confident in guessing that nearly all those displaying this symbol were white. It seems a fracture is growing and I wonder where this will end up. It has arisen because the politics of race, including anti-racism, have almost always existed in Australia within a framework where one group (whites) have power over everyone else.

As racist sentiment seems to be increasing on all fronts I expect in places like this there will be a backlash as people try to reclaim some power over white hegemony. When I was growing up I looked at race riots by South Asians in the north of England and wondered why my people weren't doing it here. Maybe it was because of that discourse of multiculturalism. Now that is gone and things might just be getting interesting out Blacktown way.

Free as in Freedom, Not Free as in Beer

by Changie McChangemind

The term intellectual property (IP) is one that may be familiar, especially to students and anyone that works for a corporation. Its general meaning is fairly clear: an idea or concept that someone produces can be legally treated is if it were a tangible object. This means, for example, that you could take someone to court for stealing it, or using it without permission.

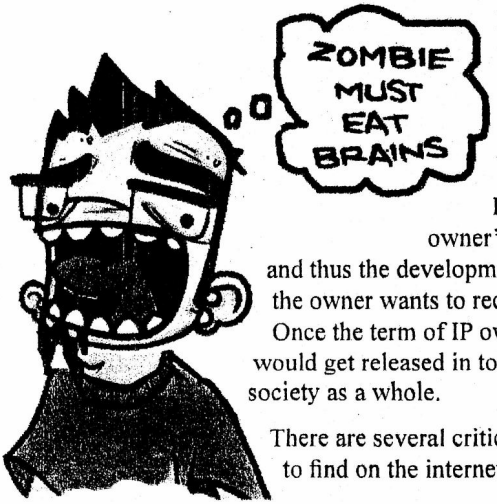
Common examples of IP are:
• Copyright • Trademarks • Patents

Common uses of IP outside the formal structures also exist.

University students doing research projects often have their work declared intellectual property of either the university they attend or of the professor they work under. This differs widely from campus to campus, and in each individual situation. Many universities have IP policies which are based on or comply with the National Principles of Intellectual Property Management for Publicly Funded Research (http://www.nhmrc.gov.au/funding/policy/ipmanage.htm). This is perhaps not particularly insidious by itself, however it can raise problems with students who genuinely want to work towards a furtherment of their field of study to benefit the wider community, especially considering the close ties of universities, defence companies and departments, and ethics free industries.

Similarly, corporate workers often have to sign over IP to anything they work on, for example if they automate a process in their work using a spreadsheet, the spreadsheet design and macros become property of that company.

It is interesting from an activist's point of view to compare this to Pierre-Joseph Proudhon's theories about the two different components of the common definition of property: property which is used to further tyranny and property which is used to protect liberty.



Proponents of IP state that it falls in to the latter category, or at least doesn't fall in to the first category. The general claim is that IP helps develop ideas and concepts by providing the IP owner an exclusive right to exploit the fruits of their intellectual labours. Presumably, this is an argument that the IP owner's economic interests are represented by the IP and thus the development of the IP will be well supported because the owner wants to receive the highest possible economic benefit. Once the term of IP ownership is expired, the concept in question would get released in to the public domain, thus for the benefit of society as a whole.

There are several criticisms of this system and they are fairly easy to find on the internet, so I'll keep my summary of them brief.

Keeping exclusive ownership of ideas is by definition keeping that idea out of the public domain and thus use of that idea becomes un-democratic, in the sense that no-one else has any say in how it is developed. In an environment where private companies and projects are routinely scrapped as tax write-offs, it is dubious whether an idea being in the private domain offers it more protection against loss that if it had no legal ownership at all.

The concept itself is mostly negative: that is, the direct advantage of having something declared one's IP is that any non-authorised party using IP can be sued or otherwise stopped from using it. This is direct contrast with the supposed benefits to the public domain mentioned above.

An owner of IP is also free to withhold the IP from public use until a time more suitable to that owner, for example when there will be more market demand for it. As there is no guarantee that the IP holder will behave in an ethical manner, this can raise serious concerns for community welfare.

A good example of the implementation of IP copyright is on the documentary The Corporation, when they describe that the song Happy Birthday is the property of and AOL/Time Warner subsidiary, and that they would have to pay a fee to play it.

Although IP can mean different things in different parts of the world, efforts are being made by the World Trade Organization (WTO) through the Agreement on Trade Related Aspects of Intellectual Property Rights (TRIPS) to enforce unified IP guidelines. Being a creation of the WTO, it is characterized by provisions that set up wealth flow from "developing" to "developed" nations, as a result of heavy lobbying from the US, Europe, and Japan. It is based on The Berne Convention for the Protection of Literary and Artistic Works and the Paris Convention for the Protection of Industrial Property and is enforceable by the WTO's Dispute Settlement Body (DSB), an organisation that can "advise" members to take action to bring its laws, regulations or policies into conformity with the WTO Agreements.

Anyway, so doom and gloom, what interests me about IP is that several groups and individuals are working on ways to keep information free ('free as in freedom, not free as in beer', as famously declared by the GNU project). I've listed three below:

GNU General Public Licence (GPL)

Probably the most commonly encountered among computer users, the GPL is a free software licence, developed by Richard Stallman for the GNU project.

Basically, the GPL requires that any user of software has access to the original source code of that software, for non-nerds: the program before it has been compiled (made into a program), and as such it's easy to edit and change by a user with the will and know-how.

The user is then free to distribute any modified version, or even sell them, but MUST include references to the original program, and again, the source code.

Also, the redistribution must also be licensed under GPL.

On September 6, 2006, the gpl-violations.org project prevailed in court litigation against D-Link Germany GmbH regarding D-Link's alleged inappropriate and copyright infringing use of parts of the Linux Operating System Kernel. The judgement finally provided the on-record,

legal precedent that the GPL is valid and legally binding, and that it will stand up in German court.

This is a very rough overview, please read up if interested!

Copyleft

A copyleft is a type of license, obviously a play on words on copyright. A copyleft license uses copyright law to ensure that every person who receives a copy of a work has the same rights to study, use, modify, and also redistribute both the work, and derived versions of the work.

The GPL mentioned above is a type of copyleft license. The license originated with Richard Stallman, founder of the GNU project, when he was refused access to an improved version of a program he had originally provided a company under a public domain agreement.

Actually the term copyleft had been used before, interestingly the terms kopyleft and All Rights Reversed are found in the Principia Discordia, hail Eris! Haha... (Apparently this is funny if you know what it means- Ed.)

Creative Commons

Creative commons is an organisation which releases types of copyright licences called creative commons licences. A creative commons licence is generally tailor made, or picked from an existing list, by the user, so that the work coming under the licence can have anywhere from all to none of its rights protected by copyright law.

This covers many works, including architectural projects, songs, movies, and archives.

Use of creative commons licences is disputed by, interestingly, both pro and anti copyright activists.

There is a wealth of information about IP, and some alternatives I haven't mentioned such as BSD (for nerds again).

An understanding of IP is pertinent now that the government has agreed to enforce US-style IP laws as a result of the Free Trade Agreement with them. At one stage, this was going to include police being able to fine or even imprison someone if they couldn't prove that they had a legally paid for copy of the songs on their mp3 player. This has since been watered down, but the issue remains, is sharing now illegal?

There have been many stories on this specific branch of IP, known as Digital Rights Management (DRM), in the papers, but, ironically, I would have to pay to download and read them, so.....

Anyway, amongst all the doom and gloom of current political conflicts, it's annoying to have another thing to be aware of, but I believe that movement to pre-emptively protect the rights of information before it is copyrighted or patented is another sign that people everywhere are taking up the struggle against capital.

Reviews

Stranger Than Fiction
Directed by Marc Forster
(film)

Stranger Than Fiction is a surrealist fable about Harold Crick (Will Farrell), a drab human calculator who lives his life like clockwork and works as an IRS auditor. Things are about to change though, as his life literally becomes the narration of a novelist (Emma Thompson), who is intent on killing him ... but suffering from writer's block. Queen Latifah is excellent as Penny Escher - confident, professional, calculating - though a secretary, she acts like an assassin's accomplice, as she is sent in by the publishers to help fictionally kill our (bumbling) 'hero'. But Harold is not alone, as he seeks help from an English professor (Dustin Hoffman) who imparts sagacious advice and spellings of protection from his ivory tower. And unbeknownst to Harold, his meddlesome and somewhat temperamental wrist-watch is always by his side.

Rather than a molotov-throwing anarchist, as is so often portrayed in mass media, university dropout Ana Pascal (Maggie Gyllenhaal) is my preferred anarchist – kind, forthright, non-hierarchical, community-oriented, and (my favourite of all qualities) cookie-baking. It's those ideals that affect ill-fated Harold most profoundly – yes, even the cookie-baking – that propels him to stare into the eyes of his narrated fate and live like he's always wanted to.

In some ways, we are all like Harold Crick – how often do we lose sight of what is important and trap ourselves in the labyrinthine mechanisms of capitalist life? When we do get lost in the labyrinth, we will always have moments of longing and thinking of happier times – wishing we were doing something we'd always dreamed of but had never gathered enough courage to do so, so go live! After all, who knows if tomorrow will ever come?

Dumpstered Twin

All Out War: chess and its relevance to strategic insurgency (zine)

Yep, it's an anarchist chess zine. I feel like there's not much point in a review: you'll know from those three words if you want it or not.

Much of the zine is made up of pirated introductory chess instructions (and fun historical notes: did you know in Russian the bishop is still called 'slon', meaning 'elephant'?) As they say, the rules are fairly simple but the game is endlessly complex: 'it's incredibly easy to learn, and impossible to perfect.'

These are bracketed by a bunch of people writing about how great chess is, and trying to refute the myth that it's 'the domain of a few crusty old bearded men farting dust (a lot like anarchist politics as a matter of fact)'. There's one mention that 'it's heaps of fun', and some notes on the chessboard as a leveller, and the 'motley crew' who meet to challenge each other in Brisbane cafe chess tournaments. Mostly it's about chess as training and metaphor, about extending strategy, tactics and lessons from 'the 64-squared battlefield' to 'the chessboard of modern society.' It's all about samurais and streetfights, throwdowns and showdowns, with quotes from martial arts movies, *The Art of War* and Wu-Tang Clan.

There's an imperative running through the zine, a belief that we must all remake ourselves into fit, disciplined individuals

– warriors in all-out war. It's a belief I find frankly terrifying, for more than one reason. Sure, there's fighting to be done – both literal and metaphorical. That scares me, but I'll be there. What scares me more is the thought that fighting is the only metaphor we have for revolutionary activity, or that our success depends on us all individually becoming stronger, specialised fighters.

This zine does make we want to play chess though.

$2 from www.beatingheartspress.com, beatingheartspress@hotmail.com

Princess Mob

Visit Palestine (documentary)

Visit Palestine starts with graphic and disturbing scenes of Palestinian civilians being attacked by members of the Israeli Defence Force (IDF). Close-ups show bullets embedded in children's flesh, as relatives wail at the prospect of another traumatic death. We are then introduced to the film's protagonist – a tall, young Irish woman named Caiomhe Butterley who, fluent in Arabic, spends long periods of time living in Palestine as a form of activism. Her reasons are multifarious: to show Palestinians that there are people in the international community who care about their plight; to try to minimise harm done to Palestinians by standing between Palestinians and Israeli tanks - consciously playing on the inherent racism of the IDF, who are more reluctant to harm an Anglo than an Arab; to actively provide care (in the form of emotional support) for those whose lives have been shattered, fettered and suffocated by the occupation; and to bear witness to the effects of the occupation in order to campaign on behalf of Palestine amongst the wider world.

Essentially, the documentary forms another part of Caiomhe's advocacy work – in an attempt to bring Palestinian stories to a larger audience. As such, whilst the documentary centres on her efforts and relationships with Palestinians living in Jenin refugee camp, it is the Palestinians we meet whose family members, one after another, have been wounded, killed or abducted to Israeli prisons to be tortured (where currently over 10000 Palestinian men are held indefinitely), whose stories linger long beyond the film's end. In this sense, the documentary is an unmitigated success. For, even though there is no thorough-going exposition of global political forces that enable this situation to take place, we are left with an unshakable sense of the despair, futility, impotence and rage that characterises the stories told so unflinchingly to the camera. A sense which, in many ways, left me with the unfortunate feeling that efforts such as Caiomhe's function more palliatively than curatively.

Cynical Smurf

Pan's Labyrinth Directed by Guillermo Del Toro (film)

Pan's Labyrinth concerns the fate of a young girl – Ofelia – whose cruel stepfather (a nice inversion of that folk lore staple, the wicked stepmother) is captain of a fascist outpost in rural Spain. The surrounding woods provide cover for the last remnants of resistance to Franco's new regime, a courageous band of rebels who try their best to make life difficult in the fascist garrison below. Oh! If wars were won on good looks, our past comrades would have never failed! At least, not if we go by their depiction in the film.

Anyway, others besides our handsome

heroes live in these woods. In the heart of an ancient labyrinth lives a tricksy faun – Pan – who sets a series of tasks to determine Ofelia's moral fibre. And the choices that Ofelia is forced to make as she performs these tasks raise familiar questions; should authority be obeyed blindly? Should the lives of innocents be sacrificed indiscriminately for whatever means or end? Can choice, on an individual level, mark a course of events or change the course of history? Questions pertinent to Spain in 1944, but ones that obviously have bearing on the present.

Pan's Labyrinth is not a children's film any more than a fairy tale like *Animal Farm* is a children's book. To begin with it is very dark, occasionally horrifying and frequently brutal. It reminds us that, pre-Disneyfication, fairy tales were dark, and tapped deeply into reality. After Franco's ascension in Spain, as in other repressive regimes, those histories of the war that disagreed with the official version had to exist informally, as fairy tales do, as hand me down stories and samizat. And as Angela Carter has pointed out in *The Virago Book of Fairy Tales*, a fairy tale is created, owned and shared in a truly collective tradition. Fairy tales don't have owners, just bearers; they are authored continuously as they are retold. As Carter says, we look to them with the wish to "validate our claim to a fair share of the future by staking our share of the past." *Pan's Labyrinth* is a bitter but ultimately triumphant celebration of that tradition.

Miss Pollycarp

House of Leaves
by Mark Z.Danielewski
(Book)

House of Leaves is a scary love story, or a romantic thriller, dealing with numerous themes of classic literature in a funny, intelligent and addictive style.

The structure of the book is crucial. Initially this involves the relationship between narrator Johnny Truant, and a recently deceased blind academic called Zampanò. The book relies heavily on footnotes, and the layout is bizarre and changing (Wikipedia mentions that this is known as ergodic literature).

Truant's introduction shows him as a transgressive-literature (Palahniuk, Welsh, et al) type. Nightmares, drugs, bongs, couch surfing and strippers are all mentioned within the first couple of pages. These staples of the genre are merely part of the bigger story though, that of Truant finding an elaborate manuscript in the apartment of Zampanò. What follows is thirteen chapters of complex and changing structures. They usually involve Zampanò's professional, articulate and intricate commentary on a film, *The Navidson Record*. A lazy way to describe *The Navidson Record* would be something like "*The Blair Witch Project* inside a house".

The book juggles Zampanò's work with Truant's surprisingly skilled and sensitive editing, with the latter occasionally drifting in to seemingly un-related rambles about loving, fighting and drinking. In effect, this weaves several stories in to one, and the level with which the reader can decide to break each branch of the story down is perhaps unprecedented.

There are many themes in this book, including the use of walls. The "real" walls of the house change as often as the barriers of communication between the characters, and numerous layers of perception sit between the reader and the subject. There are many references in the book attributed to academics, some of whom are real and others who are entirely fictional yet nonetheless have meaning in this world. I sometimes suspect Danielewski is gleefully taking the piss...

Changie McChangemind

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13 - Reviews of *Pan's Labyrinth*, *House of Leaves*, *Visit Palestine*, *Stranger Than Fiction* & *All Out War* (the world's best anarchist chess zine)

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